The

Non-Subscribing Presbyterian

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Contents

Notes of the Month 1
Peace. By Rev. E. H. Pickering, B.A. 2
The Solemn League and Covenant. By Rev. James Kennedy .. 4
Rev. David Matts and Ballymoney 6
The Killeen. By Emily F. Campbell 7
Let us Keep the Feast. By Rev. John Barron 8
The Sustentation Fund .. 10
Public Temperance Meeting .. 11
Reports :—Belfast : York Street ; Glenarm ; Moneyrea ; Newry ; Templepatrick ; Unity Guild .. 12
Echoes 14
Marriage 15

Notes of the Month.

We embrace the opportunity presented by this issue of the Magazine to offer to our readers those greetings and good wishes which belong in a very special way to the Christmas season. May that season bring for all of them, and for all connected with them, an experience of peace and joy and happiness. And as we pray for this blessing upon the members of our own household of faith, so also would we remember, in the same spirit, God's great family everywhere, and pray that the message of peace and goodwill delivered to the world by Jesus Christ might win its ever-widening way.

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There has been a good deal of talk of late years about union between the larger Protestant denominations—Episcopalian, Presbyterian, and Methodist. While no actual step in that direction has yet been taken, the affiliation of Magee College to the University of Dublin is likely to have an indirect influence in its favour. A large proportion of ministers of the Presbyterian Church will be educated in Derry and Dublin, and in the latter place will be brought into the strong Episcopalian atmosphere of the Metropolis. They will thus likely become biassed in favour of Episcopacy, and will be supporters of union when that matter comes up for consideration. Chastened by the rod of Disestablishment, the Episcopalian no longer shares Dean Swift's contempt for the Presbyterian, while the latter has forgiven much and forgotten more. Thus the old dream of union still continues to visit the ecclesiastical mind. In Catholicism and in Protestantism it has failed time and again to come true. If it did come true would it be a good thing for religion ? Would it make the people any better behaved ? That is the important question. No doubt unity would increase the power of the Church. It would make her of greater social and political importance. It would release many struggling congregations from their pecuniary difficulties by a process of amalgamation, whereby two or three small communities in a countryside would join to form one large one. But these things matter little. If suppression of individual opinion for the sake of unity led to a lessened interest in religious questions and a careless formal view of the moral and spiritual in life,

the advantages would be dearly bought. Better many sects and keen interest than union and indifference. When union does come, it is to be hoped that it will be built on the rock of a practical and moral Christian foundation rather than the shifting sands of doctrine and dogma.

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The Lord Bishop of Down and Connor and Dromore, in an address on Christian unity, recently said it was one of the great and urgent questions of the day. In theory they all professed the profoundest regard for the principle of unity in religion. They did homage to this great principle, they rendered it lip-service without end, but when it came to the making of any sacrifice for it they were apt to shrink, to turn back and go their own way. And why was that? It was surely because they had their own convictions, and those convictions did not square with the convictions of others, and they maintained the great rule of liberty—the liberty of acting in accordance with their convictions. What they must hope for was the development of some system of organic interpretation by which the unity of the Church might be restored, its continuity secured, and no really living element of good be lost to the whole. No true progress could be made by a sacrifice of principle or by shutting their eyes to the facts of the situation. A thoughtless rush towards organic union would be bound to give occasion for more serious division. They must hasten slowly, and their hastening must be guided by careful thought, and purified by prayer if it was to be truly effective.

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This year Miss Praeger has produced another of her delightful picture books for children. Under the title, "Wee Tony," she has given us a charming series of pictures of baby life, which should prove most attractive at this season of the year. Another book, which will no doubt attract the attention of Unitarians in the North of Ireland, is a new novel entitled, "Tinker's Hollow," by Mrs. Crichton, author of the "Soundless Tide." The scene is laid in a little village called Tullysillan, and it gives an excellent picture of Irish country life. These, and many other novels and picture books, may be obtained at the Depository, where there is also a large number of sample books of private Christmas cards to be seen; however, should it be inconvenient to call there personally, these will be sent free of all cost if a postcard is sent to Mr. Gordon. The Depository is under very efficient and business-like management, and thoroughly deserves all the support and encouragement our readers can give.

PEACE.

By Rev. E. H. Pickering, B.A.

"*Peace on Earth.*" *Luke* 2. 14.

CHRISTMAS is the time when God's own message, "Peace on earth," resounds from sea to sea, from pole to pole. It should indeed resound on every day of the year, and each hour and minute should ring with its dulcet tone. But there is a special reason why at Christmas, above all other times, is proclaimed the message of peace. For at this season we celebrate the birth of the Christ child, the Prince of Peace. I think, however, the significance of this fact is often missed. It is no great and powerful monarch, we should remember, who is hailed as the Peacemaker, but a little babe, born of humble parents, in a lowly manger, destined for no princely position, but to the trade of a carpenter, and called to be a travelling preacher. And just because of his poverty and lowliness, no one more fitly symbolizes gentle Peace than Jesus Christ. For Peace has nought to do with earthly pomp and power: they are and always will be destructive of Peace. Pomp and power cannot be without oppression and cruelty, and so divide the world into two camps, continually at war.

For this reason most of the professions of peace at the present day are

nothing but empty wind. We are willing to be at peace with you, says one nation to another, so long as we can be sure of retaining our Pomp and Power. Could anything be more futile? Pomp and Power know no limitations, much wants more ; hence, if these be our first desires, we shall always be full of envy, pride, distrust, and selfishness—and I have yet to learn that out of these explosive ingredients the poor wit of man can compound Peace. The most we should attain would be desolation, laying bare each other's possessions, and then, in lying words, we might proclaim the solitude a Peace. Never did man display more fear and ignorance than when he proclaimed as the *motif* of international relationship, "To be at peace, prepare for war." We might as well say, "To be free from care, be full of worry." When a prize-fighter is trained to fighting pitch, he wants to fight ; and when we have armies and navies, they thirst for war. Besides, how can we ever attain peaceful thoughts, when our sole desire is to be top dog and devil take the bottom one ?

Peace has nothing to do with an armed neutrality. An armed neutrality is Hell in abeyance. The idea of identifying lovely, Christlike Peace with a swaggering gunpowder barrel ! We might as well say that Heaven is Hell before the fire is lit. Rivalry in armaments only fosters strife, an unholy strife, based on mean suspicion, and inflamed by ignorant bullying. If we truly desire peace we shall not consider armaments at all, but shall begin at the other end, namely, to foster thoughts and aspirations which will inevitably lead to Peace. As followers of Jesus Christ, we shall take our idea of Peace from him. We shall cease hankering after Pomp and Power, and seek first his kingdom and his righteousness. We are meant to be vessels of purity, love, and justice ; and, making such our aim, we shall see that we cannot be pure, loving, and just, without being peaceful. For purity lusts not after base things, love seeketh not its own, and justice forbids aggression.

Let us then take the lowly Jesus as our pattern of Peace, for by this touchstone we shall be able to evaluate our own and others' professions of Peace. We shall see that those people who fan the flame of war are not the lowly and poor, but those who are in power, and either for vain-glory or swollen dividends create jealousy between nations and classes, and delude those they ought to teach. As it was in the days of Christ, so now the genuine messengers of Peace are to be found among the poor and lowly. It is labour, especially humble, despised labour, that in every land consistently seeks peace, and continually holds out the right hand of fellowship between race and race. The reason is obvious ; it has nothing to lose and much to gain by Peace. So have we all, if we cease our craving after the vanity of riches and empty ourselves of the cares of the worlds. By the co-operation of men, lowly-minded, content with their daily bread, anxious for nothing but to be God-like, will Peace be attained. Instead of despising the humble men, who, in their humility, cry "brothers" to all their fellows, we ought to go and do likewise. We all need each other so much, if we would enjoy a happy Peace.

A word of warning, however. Peace does not mean mere slothful ease. We have no right to ask for Peace until purity, love, and justice are attained. There is a pathetic selfishness about those people who, being fairly well endowed with earth's goods, wax wrath over international and social strife, and say that all they want is to be left alone. But what about those unfortunates who are not quite so content ?

There are two sides to every question. And while there is injustice between nation and nation, creed and creed, class and class, we cannot have Peace. What we each individually have to do is to ask ourselves, am I, in thirsting for war, seeking simply my own selfish aggrandisement ? Am I, in asking to be left alone, seeking simply my own well-fed comfort ? If such questions be answered in the Christ spirit, then we can confidently take the sword of Christ and do battle for a lasting Peace,

based on justice, love, and purity ; and, like Wordsworth's "Happy Warrior," each will be "more brave for this, that he hath much to love."

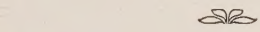
We need that Peace so much, because it will set us free to wage the war which every Christian has to wage against the weakness and baseness of his own soul. We need not foolishly to expatiate on the military virtues, and prophesy stagnation when we have Peace. We shall never, as Christians, have a stagnant Peace, but an active Peace, wherein men will co-operate against injustice, and fight continually against their own faults, until they are perfect as their heavenly Father is perfect. Perhaps, indeed, we might begin at this point. For if we really aimed at Peace in our souls we should soon have Peace throughout the world.

THE SOLEMN LEAGUE AND COVENANT.

By Rev. James Kennedy.

IN Scotland the Reformation was accomplished quickly, a decisive change of religious sentiment being accompanied by the adoption of the Presbyterian form of church government, as elaborated by Calvin in Geneva. James VI. of Scotland and I. of England had been educated in the Protestant faith, but in the earlier years of his reign he was surrounded by sympathisers with the old religion. Moreover, he was approached by the then reigning Pope, who offered indulgence freely to any who might profess the Protestant faith, while waiting suitable opportunity to declare for Rome. There was suspicion and unrest, and therefore to quiet men's minds the "National Covenant" was designed by the Reformers. It abjured Rome, condemned Roman doctrines and practices, accepted the Reformers' faith with the order of Church government and worship therewith associated. This Covenant was signed by the King, and his household in 1580, and by all ranks and parties through the country the following year. It was renewed in 1596 in consequence of the retention of bishops and archbishops within the Church, and the attempts of King James, who aimed at arbitrary powers in Church and State, to attain and retain which he saw the necessity for the aid of these ecclesiastics, declaring "No bishop, no King." In 1605, James succeeded to the Throne of England, and pursued the same policy, attempting to call meetings of the Church Assembly on his own authority, and by his influence inducing a somewhat subservient Assembly to pass the Articles of Perth to bring certain usages into conformity with English observances. When his ill-fated son, Charles I., came to the throne in 1625, he followed his father's unhappy example, and attempted to introduce Laud's Liturgy, which brought great disturbance, and led also to the renewal of the Covenant, not merely by signature, but by oath, with postscript disowning the Articles of Perth, and declaring government by bishops unlawful within the Kirk of Scotland. The King ordered the Assembly to dissolve. The Assembly continued to sit, and formally deposed bishops and archbishops. The King declared war against the Scots, but his English Parliament refused supplies. Laud and other bishops made up the deficiency. Hence the war was called the "Bishops' War." But in it the banner of the Scots bore the motto, "For Christ's Crown and Covenant." Victory lay with the Scots, and, finally, Charles granted their entire demands, hoping to have their support against his English Parliament, but that Parliament outbid Charles by agreeing to adopt the "Solemn League and Covenant," and agreeing also to exclude Royalist bishops from England, and to adopt Presbytery, etc. The English Commons swore to it at Westminster with uplifted hand, deputies being present from Scotland, where, of course, it was sworn to with avidity by practically the entire nation. It contains the rather bloodcurdling provision to endeavour the extirpation of Popery, prelacy, etc., in the spirit of which the Covenanters only too fully and too

frequently acted ; and as here, especially in the counties of Antrim and Down, their blood flows in the veins of most of us, it becomes us to be moderate, and remember that our own ancestors were cruel and fierce persecutors themselves. Hill, in his monumental work, "The Macdonnels of Antrim," gives many instances of their barbarity. After mentioning a scene, where 700 men of the Marquess of Antrim's army, who fought on the Loyalist side at the battle of Philliphaugh, near Selkirk, were ruthlessly slaughtered with their wives and children. He gives quotations from authentic records showing that from the Synods of Fife, Galloway, Dumfries, etc., etc., came remonstrances to the Scottish Parliament complaining of delays in the execution of prisoners of war as displeasing to the Supreme Judge of all the earth, grievous unto the hearts of the Lord's people : not of a few blinded with passion, but of the assemblies of the Lord's servants after they had supplicated Himself for guidance. It was their settled policy that all and sundry should take the Covenant in the three kingdoms. Woe to those who, as they put it, "lift up their hand against the Lord, the sworn Covenant of this afflicted kirk." But there's another side to the picture. With the accession of Charles II. came a period of suffering for principle that can only win from us admiration for their constancy, pity for their terrible sufferings, and indignation against their ruthless persecutors, with gratitude for the services they perhaps unwittingly rendered to the cause of civil and religious liberty. And their sufferings were inflicted not by Romanists, but by Protestant Episcopalians. Aubrey in his "Rise and Growth of the English Nation" says the most advanced Reformers in Europe did not dream of standing apart from the avowed and recognised religion of the nation to which they belonged. They desired to give currency to their own views and establish their own creed. Calvin in Geneva, Knox in Scotland, the Huguenots in France, the Lutherans in Germany, the Puritans in England scouted as profane the right of any man to worship God after the dictates of his own conscience. Their own views, etc., were to be forced on others, and it is difficult to see wherein this differs from Rome." Probably the idea of religious liberty as we now understand it arose amongst the Baptists. But fighting for their own peculiar views and opinions, and suffering as they did, the Covenanters in Scotland, the Puritans in England, etc., won by their blood and tears, all unwittingly perhaps, the civil and religious liberty we enjoy to-day.



Most of the big ocean-going liners have now their own newspapers, and the news of the day is served up to the passengers at breakfast-time. The history of the ocean newspaper is interesting. It was in the spring of 1903 that the *Cunard Bulletin* first made its appearance, and it was published twice only on each round voyage between Liverpool and New York. In the year following, however, the title was changed to the *Daily Bulletin,* the journal being published each morning. The *Bulletin* was then a modest little production—almost a pamphlet—of eight pages, each $5\frac{3}{4}$ inches by 8 inches, but in September of the same year the size was increased to twelve pages, and in the month following to sixteen. Advertising possibilities were recognised, and again the newspaper was extended, this time by increasing the size of the page, while early in 1905 the number of pages was increased to twenty-four, and, a few months later, to thirty-two. The latest extension was effected when the *Lusitania* left Liverpool recently, and among the new features are topical contributions from prominent public men, journalists, and others, written exclusively for the *Bulletin,* an illustrated magazine page, theatrical notes, fiction, stocks and shares reports, and a leading article dealing with the important news of the day.

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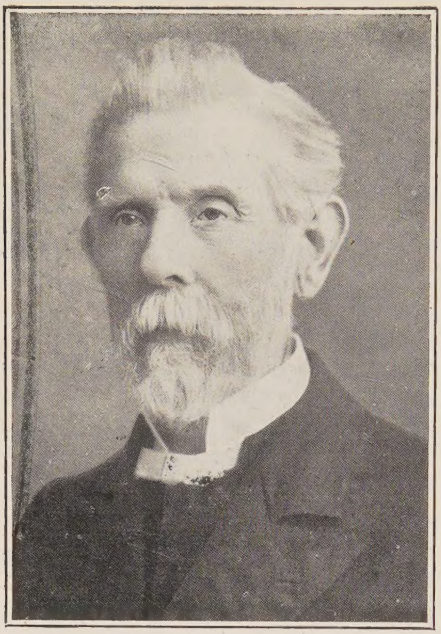
"It is only by trying to understand others that we can get our own hearts understood."

THE REV. DAVID MATTS AND BALLYMONEY.



THE REV. DAVID MATTS.

THE Rev. David Matts, of the Non-Subscribing Presbyterian Church, Ballymoney, County Antrim, has retired from the active duties of the ministry, and gone to reside with friends at West Bromwich. For over forty-four years he has been a well-known figure in the streets of Ballymoney. By his modesty, his kindliness of heart, his unfailing courtesy of manner, his ready sympathy wherever sorrow invaded a home, he gained and retained the respect of all denominations of Christians there. His home was a model one—harmonious, with an atmosphere of peaceful tranquillity. His wife was the kindliest and most tactful of women; and as they were both lovers of music, with considerable musical abilities, they passed on their love of this art, which is the handmaid of religion, to their children. There were two sons born to the marriage—Alfred and Walter—and both showed signs and promise of brilliant careers had they been spared, but both died early in life, and were buried in Ballymoney. One light, however, remained in that darkness—a beloved daughter—who was spared to them, and who became an angel in the house, and a comforter and willing helper in the work of the Church.

The congregation, whose charge Mr. Matts has now demitted, came into existence as the result of a fierce theological controversy between the so-called "Orthodox" party and what have since been known as "The Remonstrants" in the Presbyterian Church, having that honourable title given them because they *remonstrated* with the "orthodox" when the latter sought to coerce them into *subscribing* the Westminster Confession. The seeds of the controversy were present many years before outward signs of growth were discovered, but the development was clearly seen and felt in 1829. The champion of the "Orthodox" party was the Rev. Dr. Cooke. The champion of the "Remonstrants" was the renowned Rev. Dr. Montgomery. The controversy was bitter, dividing not only the Church, but families in the Church, members of the same family cleaving some to one party and others to the other party. When the actual split came, in 1830, several very worthy and influential men in the district followed the leading of Dr. Montgomery and left the First Presbyterian Church, Ballymoney, and these, with others who left other "Orthodox" Presbyterian Churches in the immediate neighbourhood, built the present Non-Subscribing Presbyterian Church, Charles Street, Ballymoney, 1832. The mottoes chosen for the new church were engraven on a stone, "Search the Scriptures"; "Let every man be fully persuaded in his own mind." The first minister remained only a short time, and was succeeded by the Rev. George Hill, who is well known as the author of two celebrated books, "The M'Donnels of Antrim" and "The Plantation of Ulster"—books invaluable for the historian. The Rev. George Hill's undoubted abilities were recognised by the government of that day. He was appointed Librarian of Queen's College

Belfast, which office he held from 1850 to 1880. The Rev. George Hill was succeeded in the Ballymoney Pastorate by the Rev. Joseph M'Fadden, a classical scholar. Rev. Wm. Napier succeeded the Rev. Joseph M'Fadden. He remained only three years. The Rev. David Matts was called only a year or so before the disestablishment of the Irish Church. In his Bill for disestablishment, which Mr. Gladstone carried in 1869, provision was made that Presbyterian ministers in receipt of the *Regium Donum* were to be paid off, but they were allowed to commute their interests. Mr. James Burnside, of Secon, induced Mr. Matts to commute his interest for the benefit of the Ballymoney Congregation, he, with others, guaranteeing Mr. Matts a sum at least equal to the Government grant so long as he remained the minister.

Mr. Matts had been for a time in Oxton, near Birkenhead, prior to his call to Ballymoney in March, 1868.

Miss Matts.

Now that he has retired in his 80th year, after a ministry of nearly half-a-century, he has left behind him in Ballymoney many hearts full of very warm and reverent and rare affection for him, and the same may also be said of Mrs. Matts and Miss Matts. Of the latter it should be said she is greatly beloved by the congregation, and especially by the choir of our Church at Ballymoney, and with a love that is not likely to be weakened or grow less warm and deep, though, for a time at any rate, distance separates them in body. She was organist, and led the Psalmody for many, many years. She is also held in tender and affectionate regard by members of all denominations in Ballymoney.

Part of the above is extracted from an article written by a Ballymoney Presbyterian minister of the General Assembly.

Alexander O. Ashworth.

THE KILLEEN.

By Emily F. Campbell.

THERE is no part of Ireland which leaves such a sunny memory as Kerry. The climate has been compared to a lengthened April day, when swishing rain is succeeded by gleams of sunshine. The brilliance of the sun and the blueness of the sky can only be likened to Italian skies and sunshine. Could one be sad in such a region ?

Spend a day in the little Island of Valencia, the most westerly of the British group. Frost and snow are seldom seen. The Gulf Stream brings with its warm current many forms of sea-drift and exquisite shells from the Tropics. Many rare shrubs and flowers are seen growing in the open air.

There is one spot here which would sadden us. There is a little burial-ground here, known locally as "The Killeen." It is reserved for unbaptised children. These little creatures have been doomed by the theologians to lie apart from their brothers and sisters and fathers and mothers in a special isolated plot far removed from the ordinary church-yard. They have

accidentally failed to get the blessing of the priest, and have thus been condemned to rest in their lonely little graves as though they had been things unholy or unclean.

How extraordinary that mothers can be got to consent to such an outrage upon natural maternal instinct!

And yet members of the Episcopal Church, who think themselves members of a Protestant and progressive community, accept this state of things without thought or question. It is a striking instance of the power of the priest, even among Protestants, and of the misguided activities of the ecclesiastic. Not only does he stifle the feelings of the mother towards her dead child, but, by laying emphasis on such superstitious ideas, he distracts attention from all that is practical and essential in religion.

* "LET US KEEP THE FEAST."

By Rev. John Barron.

"LET us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth," wrote the apostle to the Church at Corinth. It is to be hoped that at this season in our Non-Subscribing Presbyterian Church many young communicants will come forward for the first time. What is more beautiful than the first flush of pure ardour on the part of a young man or woman responding to the appeal to take their place at the Lord's Table? There are some who hold back because they feel that they do not know all that it means. But there are those old in years who have regularly taken their places for many years who would say that they don't know all that it means, for as the years have gone by, the Sacrament has meant more and more to them.

But you do not need to know all that Holy Communion means before you become a Communicant; it is sufficient if you understand its plain obvious meaning. You remember how Christ, when he took the cup after supper, said, "This cup is the new testament in my blood, which is shed for you" But these words do not imply, as some sections of the Christian Church have contended, that an act of transubstantiation had taken place, and that the wine in the cup had been turned into blood.

This ceremony of breaking bread and partaking of the cup was a very ancient Jewish ceremony, still in existence to-day among the Jews, and known as the Seder Feast. Perhaps if we consider the form in which the feast of the Passover is still celebrated in Jewish households, we shall be helped to understand more clearly its meaning in the Christian Sacrament.

The proceedings begin just after sunset with the reading of the story of the Passover, when the angel of death passed over the houses of the Israelites, and the children of Israel were delivered from the land of bondage. Many of the old Bible stories are far more valuable to us because of the spiritual meaning we attach to them than they are for their historical value. The blessing is pronounced, and then the master of the house dips parsley into salt water and hands this to all at the table, who partake of it. The parsley represents the hyssop—the bitterness of being in the land of bondage. When the unleavened bread is broken and handed round all stand and chant slowly: "This is the bread of affliction which our fathers ate in Egypt; whoever is hungry come and eat, whoever is in need celebrate the Passover with us." Thereupon the youngest present recites a question: "Why is this night different from all other nights, why do we eat unleavened bread and bitter herbs?" Then the master of the house replies: "We were slaves to Pharaoh in Egypt and the Lord delivered us," and then he tells of the deliverance. Then follows the meal, at which are choice dainties, all having a meaning appropriate to the occasion, and then note, "after supper,"

* This article was unavoidably held over from last month.

a cup of wine is taken and handed round, of which all partake. The taking of that cup is a pledge of fidelity one to another, a pledge of fidelity to their religion, a covenant, a testament,

Christ took precisely this same ceremony and put new meaning into the covenant. There are different ways in which people in various parts of the world take covenants, binding themselves together for some great movement, either political or religious. The Old Testament tells us of "the covenant of salt." That among the Arabs even now is considered the most binding of all covenants. An Arab after eating salt, even accidentally with his worst enemy, will for a certain number of days and within certain territory give him protection and all the courtesy due from host to guest. There is the covenant as in this case of partaking of the same cup. There is also the well-known form of covenant, which in Scottish history plays so important a part, of signing a document, binding those who sign it in a solemn bond.

As a matter of course the breaking of bread and partaking of the cup at the Last Supper was a bond, a covenant between the Master and his disciples, and among the disciples themselves. Christ is not referring to the wine in the cup when he speaks of this new testament in his blood, he is speaking of the covenant itself, and not only are his words a prophecy, a premonition of what that covenant will soon entail from him, the pouring forth of his own blood, but it reads to me as a pledge he himself is taking to go to the bitter end. Christ was intensely in earnest. At that moment there was no more important thing in the whole world than that covenant.

But no sooner had he said these words than he went on to speak of the hand of him that betrayeth him, being on the table with him, and straight from that solemn covenant, which Christ had pledged himself to seal with his life's blood, the traitor went forth to betray him. This is an item to reflect upon. What is this covenant to us?

But while there is this solemnity and even sadness connected with it, there is also great joy. It is a feast. Again the significance which broad-minded, enlightened Jews put upon it will help us, for they see in the story a meaning which is true to-day and for all time to come. The word Israel means Prince, and you know that princes are usually sons of kings, and the idea of the story is that the princes are delivered by their "Father the King,—that is God, who dwells in each of us,—from Egypt, the land of bondage, which means the realm of matter, the animal nature, and are brought into the Promised Land, the realm of Spirit; they are led from the life of sin to the life of righteousness, from the bondage of corruption to the glorious liberty of the children of God. It is quite right then that we should take the service of the Communion, which in a way is the continuation of the Feast of the Passover, as reminding us that it is really a feast when we celebrate Liberty. When Christ first appeared as a preacher in the synagogue he spoke from the words of Isaiah that he had come to proclaim the acceptable year of the Lord, to set at liberty them that are bruised and to give release to the captives. At the outset was not his gospel Liberty? At the Feast of the Passover there is always a chair reserved for the Prophet —the Messiah who is to come—indicating that he might chance in on them at any moment at the feast. And this gives a special significance to the Apostle's words, which are generally read at the Sacrament—the "warrant" it is called, which say that in the Lord's Supper we do shew forth the Lord's death "until he come." As Jews, at the same feast, they had always thought of the coming of the Messiah, as Christians they were to look forward some day to the coming of Christ. Whatever may be the value of those words as applied to the coming of Christ as an individual, and I for one am not inclined to put such a statement lightly on one side, they are most decidedly true of the spiritual Christ, the "Christ in us the hope of glory," "the Christ

who abideth for ever," for that Christ is to be unfolded in every Christian as a flower from the bud, and this deeper meaning is not affected either by the rejection or acceptance of the more commonly accepted meaning.

The sacrament is therefore a pledge, a covenant. The word "sacrament" is not a New Testament word, it is the Latin word "sacramentum," the oath of allegiance a Roman soldier took when he enlisted. It is a most appropriate word, and expresses a very real meaning of this sacred rite. Come one and all, with the good of your Church at heart, with friendly feeling one towards another, with the desire to live better in the future than you have lived in the past. Those who are beginning the work of life, now in the early days of manhood and womanhood, let them come. Those whose faces reflect the setting sun of this world's life, and who look forward to participating soon in the mysteries behind the veil, where symbols are not needed in the presence of the glorious realities themselves, Come. Come with the resolve to take your pledge in earnest, and your souls will receive satisfaction, the heart-hunger will be satisfied. The Spirit and the Bride say come, and whosoever will let him come, and take of the water of life freely.

"It is God, and the discovery of Him in life, and the certainty that He has plans for our lives and is doing something with them, that gives us a true, deep sense of movement, and lets us always feel the power and delight of unknown coming things."

* *

"The newness of a new life must not be in new circumstances, but in a new spirit. This is the very thing that religion has to do for you—to make your studying and your money-getting attain their full ideal, to fill them out to their true capacity, to take their sordidness out of them and fill them with their true spirit. It is with you *in* your occupation that religion has to do."

* *

"Trust men and they will be true to you; treat them greatly, and they will show themselves great."

THE SUSTENTATION FUND.

Fourth List of Donations.

WE print below the fourth list of donations to the Sustentation Fund. This brings the total amount promised to £8,000, and the number of donors to 980. Nearly £6,500 has been received. We earnestly appeal for further contributions, and we especially appeal to those members of the Church who have not yet promised a donation to the Fund. We hold promises (received too late for insertion in the present list) amounting to a further sum of £200, so that not more than £1,800 remains to be raised to bring our total amount up to £10,000. This sum should be realised within the next two or three months:

George Allen, Clough	£150	0	0
Mis M'Dowell, Larne	100	0	0
Miss Girvan, Larne	25	0	0
J. W. M'Ninch, Larne	20	0	0
The Misses L. and M. Orr	20	0	0
A Friend	20	0	0
Mrs. Hunter, Larne	10	0	0
Mrs. Bailie and family, Larne	10	0	0
Hugh Dickson, Downpatrick	10	0	0
A Friend, Downpatrick	6	0	0
James Morrow, Larne	5	5	0
Samuel Magill, Larne	5	0	0
James N. Kelly, Downpatrick	5	0	0
Robert Huddleston, Downpatrick	5	0	0
Mr. M'Kee, Ballycarry	5	0	0
W. P. Allen, Ballyhemlin	5	0	0
Mr. and Mrs. Michell, Larne	3	0	0
Mrs. M'Caw, Dublin	2	2	0
Rachel & Maggie Cochrane, Downpatrick	2	2	0
Mrs. Robert Dickson, Downpatrick	2	0	0
Robert J. Chambers (first donation), Downpatrick	2	0	0
Thomas M'Murray, Downpatrick	2	0	0
W. & B. Corry, Downpatrick	2	0	0
James Johnston, Mountpottinger	1	1	0
Mrs. Thomas Fleming, Larne	1	1	0
Miss Moore, Larne	1	1	0
Thomas Heys, Larne	1	1	0
Thomas Huddleston (First Donation), Downpatrick	1	0	0
Thomas Kinnear, Downpatrick	1	0	0
Hugh Quail, Downpatrick	1	0	0
Mrs. Blackwood, Downpatrick	1	0	0
John Morrow, Deerpark, Glenarm	1	0	0
Hugh Ennis, Ballyhemlin	1	0	0
James Fedlie, Ballyhemlin	1	0	0
Robert Gilmore, Ballyhemlin	1	0	0
William Millar, Ballyhemlin	1	0	0
Robert Millar, Ballyhemlin	1	0	0
William Morrow, Larne	1	0	0
Miss M'Quoid, Larne	1	0	0
James and Miss Nelson, Larne	1	0	0

David A. Nelson, Larne ..	£1	0	0
William Nelson, jun., Larne ..	1	0	0
William Pinkerton, Larne ..	1	0	0
Mrs. Thomas, Larne ..	1	0	0
Mrs. John Rocke, Larne ..	1	0	0
Samuel Wallace, Larne ..	1	0	0
Mrs. Thomas Gingles, Larne ..	1	0	0
Mrs. J. M. Cox, Larne ..	1	0	0
A Friend, Larne ..	1	0	0
David Jackson, Ballyhemlin ..	0	10	0
James M'Cullough, jun., Ballyhemlin ..	0	10	0
Wm. O'Neill, jun., Ballyhemlin ..	0	10	0
Margaret M'Clements, Ballyhemlin	0	10	0
Mrs. R. M'Keown, Larne ..	0	10	0
William M'Kee, Larne ..	0	10	0
Andrew Nelson, Larne ..	0	10	0
William Nelson, Larne ..	0	10	0
John Nelson, Larne ..	0	10	0
William Rea, Larne ..	0	10	0
John Wallace and family, Larne	0	10	0
Robert Workman, Larne ..	0	10	0
John Workman, Larne ..	0	10	0
Robert Foulis, Larne ..	0	10	0
Alexander Gibson, Larne ..	0	10	0
Robert Gingles, Larne ..	0	10	0
William Atkinson, Larne ..	0	10	0
Mrs. Joseph Boyd, Larne ..	0	10	0
Mrs. R. and Joseph Cook, Larne	0	10	0
Ephraim Craig, Larne ..	0	10	0
Archibald Craig, Larne ..	0	10	0
Patrick Gingles, Larne ..	0	5	0
James Gilmore, Ballyhemlin ..	0	5	0
Samuel M'Meekin, Ballyhemlin ..	0	5	0
William Millar, Ballyhemlin ..	0	5	0
Jane Curry, Ballyhemlin ..	0	5	0
William Beggs, Ballyhemlin ..	0	5	0
Miss S. Moore, Larne ..	0	5	0
Mrs. Mundell, Larne ..	0	5	0
Robert M'Neill, Larne ..	0	5	0
William Nelson, sen., Larne ..	0	5	0
James Nelson, Larne ..	0	5	0
James Owens, Larne ..	0	5	0
Mrs. Purdy, Larne ..	0	5	0
Samuel Rocke, Larne ..	0	5	0
George Robinson, Larne ..	0	5	0
Mrs. Matthew Snoddy, Larne ..	0	5	0
Robert Snoddy, Larne ..	0	5	0
William Wallace, Larne ..	0	5	0
George Workman, Larne ..	0	5	0
Francis Wright, Larne ..	0	5	0
John Gingles, Larne ..	0	5	0
Matthew Gingles, Larne ..	0	5	0
Mr. and Miss Holden, Larne ..	0	5	0
Mr. Sam Boyd, Larne ..	0	5	0
Archibald Burns, Larne ..	0	5	0
Hugh Burns, Larne ..	0	5	0
Hugh Beggs, Larne ..	0	5	0
James Boyd, Larne ..	0	5	0
Mrs. Samuel Craig, Larne ..	0	5	0
Miss Campbell, Larne ..	0	5	0
Mrs. W. J. Douther, Larne ..	0	5	0
Robert Esler, Larne ..	0	5	0
Ellen Beggs, Ballyhemlin ..	0	4	0
Mrs. James Ennis, Ballyhemlin	0	4	0
William Loughridge, Larne ..	0	4	0
Miss Lusk, Larne ..	0	4	0
Thomas Rea, Larne ..	0	3	6
Robert Nelson, Larne ..	0	3	6
Miss Annie Nelson, Larne ..	0	2	6
David Pinkerton, Larne ..	£0	2	6
Miss M. Workman, Larne ..	0	2	6
Mrs. William Workman, Larne	0	2	6
John Gingles, Larne ..	0	2	6
Thomas Beggs, Larne ..	0	2	6
Samuel Boyd, Larne ..	0	2	6
Robert Burns, Larne ..	0	2	6
Mrs. Bell & Mrs. Ramsay, Larne	0	2	6
Mrs. John Campbell, Larne ..	0	2	6
Jack Callwell, Larne ..	0	2	6
Miss May Callwell, Larne ..	0	2	0
Mrs. Crawford, Larne ..	0	2	0
William Bell, Larne ..	0	2	0
Thomas Bell, Larne ..	0	2	0
John Boyd, Larne ..	0	2	0
Mrs. James Boyd, Larne ..	0	2	0
Mrs. Boyd, Larne ..	0	2	0
— Workman, Larne ..	0	2	0
Thomas M'Kee, Larne ..	0	2	0
Mrs. Martin, Larne ..	0	2	0
Alexander M'Kay, Larne ..	0	2	0
Robert M'Dowell, Larne ..	0	2	0
Robert M'Kinstry, Larne ..	0	2	0
Nancy M'Master, Ballyhemlin ..	0	2	0
Edward Currie, Ballyhemlin ..	0	1	0
James Martin, Larne ..	0	1	0
Thomas M'Dowell, Larne ..	0	1	0
John Ogilby, Larne ..	0	1	0
Mrs. James Rocke, Larne ..	0	1	0
Mrs. Robinson, Larne ..	0	1	0
Miss Stillington, Larne ..	0	1	0
Mrs. White, Larne ..	0	1	0
Mrs. Alex. Ferguson, Larne ..	0	1	0
Mrs. Huxley, Larne ..	0	1	0
John Aiken, Larne ..	0	1	0
Miss M. Beggs, Larne ..	0	1	0
Mrs. Clarke, Larne ..	0	1	0
Mrs. Callwell, Larne ..	0	1	0
Miss Mary Crawford ..	0	1	0
David Crawford, Larne ..	0	1	0

PUBLIC TEMPERANCE MEETING.

A PUBLIC Temperance Meeting, arranged by the Non-Subscribing Presbyterian Church of Ireland, was held in the Central Hall, Rosemary Street, Belfast, on 20th November. After tea, the Moderator (Rev. Thomas Dunkerley, B.A., presided, and was supported by Revs. G. M'Murray, P. Godding, John Barron, Thomas Munn, Miss Mellone, and Mr. J. Duncan.

The opening devotional exercises were conducted by Rev. John Barron.

The Chairman said their Non-Subscribing Presbyterian Church, young as it was, like the Non-Subscribing Associations before it, must concern itself about the spiritual and moral and physical well-being of its members, and also do what it could to benefit society around them. Among the many

schemes for the improvement of society none seemed to him to be of more far-reaching importance than that of temperance. As time went on they saw the grave evils of intemperance. Growing knowledge made them realise more deeply than ever the vast issues involved. The time was when the evils of intemperance as set forth by the early temperance reformers were poohpoohed as the exaggerations of fanatics. To-day it would be fanaticism to ignore these evils. Temperance was a most important matter at the present time. In his view no other social work was of equal importance, and no Church could leave it out of its list of good works. To-day the Churches were working together in the temperance cause side by side carrying on a truly noble, philanthropic, and religious crusade against the greatest of all evils. They were sometimes told that poverty was a cause of intemperance, and that they would never get rid of the evil until they revolutionised society. It was very true that there was a close and a real connection between destitution and the drinking of strong liquor, and that that connection was the connection of cause and effect. But surely those people had put the cart before the horse. Their experience and his told them that intemperance led to poverty, and that the man that had been intemperate, and had thereby been reduced to poverty, continued his vicious habit afterwards. No young man ever commenced to drink strong liquor because he was poor. He rejoiced to think that from the beginning of a temperance movement in the early years of last century members of their own denomination took a prominent part in the work. They need not hesitate in fighting with all their power against intemperance. In working in a cause like that they were not only promoting the health of their own souls, but they were doing something to further the kingdom of God upon earth.

Miss Mellone, who also addressed the meeting, said the women of to-day were turning aside from their work and from their play, they were leaving their sphere of the home, and were coming out and declaring that this evil of intemperance should not go on. They were learning the meaning of the question of the old prophet—"Is it nothing to you, all the drink habit? Was it nothing to them that this state of things should be? Was it nothing to women that sisters in back streets, aye, and in better streets, too, were slaves of the drink habit? Was it nothing to them that children were growing up with no chance in this life, physically or mentally. There was an enormous field of action for them, and women were awakening to a determination that this thing should not be. A spirit of responsibility was rising, a feeling that they were the keepers of their brothers and sisters. Vigorous Parliamentary measures were undoubtedly necessary, but they recognised also that they would not get a thorough temperance nation unless they influenced the character of the people. No battle was ever won by the officers—they could give the lead, but it was the rank and file who had to do the fighting. Let them see to it that they provided adequate counter-attractions to the public-house.

Rev. G. M'Murray, Mr. Joseph Duncan, and Rev. Percival Godding also addressed the meeting, which concluded with a vote of thanks to the speakers, the Chairman, and the teamakers, proposed by Rev. Thomas Munn.

* Reports.

York Street : Belfast.—The Annual Harvest Thanksgiving Services were held in the above Church on Sunday, October 20th, and, notwithstanding the inclemency of the weather, they were well attended both morning and evening. Special music was rendered by the Choir, under Mr. Parkes, the Organist, which was highly appreciated by the attentive congregations. Solos were sung by Miss Nellie Ferris and Mr. D. Ervine. The church was handsomely decorated with gifts of fruit,

* Some of these Reports were unavoidably held over from last month

flowers, and vegetables, many of the members, men and women, having given up the Saturday afternoon and evening for this purpose. The preacher was the Rev. J. D. Davies.

Glenarm.—Harvest Thanksgiving Services were held here on Sunday, 27th October, at 3 o'clock, and also on Monday evening, at 7 o'clock. Practical discourses were delivered by the minister, Rev. J. A. Miskimmin, B.A., and the Rev. Eustace Thompson, of Cairncastle. Hymns appropriate to the occasion were well rendered by the Choir, Mrs. Leith kindly presiding at the harmonium. The Old Meeting-House was tastefully decorated by the young people of the congregation, and presented a highly attractive appearance.

Moneyrea.—On Sunday, September 22nd, Re-opening Services were held in the Meeting House, which had been closed to Divine Service for a period of five weeks, the time being taken up for the purpose of repairs and painting. In response to invitations sent to the neighbouring Churches, large congregations assembled at both services. This gladdened the Treasurer's heart no less than the preacher's—Rev. Charles Peach, of Manchester, who preached two able and eloquent discourses. Luncheon and tea were provided for distant visitors, which helped to foster still further the good feeling and fellowship manifested throughout the gloriously fine day. The proceeds by collections and subscriptions amounted to £94.

Newry.—The Annual Harvest Thanksgiving Services, in connection with the Unitarian Church, Newry, were held on Sunday, October 13th. The church was beautifully decorated for the occasion, and there were large congregations at both morning and evening services. The preacher was the Rev. Matthew Watkins, of Moneyrea. In the morning the rev. gentleman selected as his text St. Luke xxi., part of 19th verse, and in the evening from Jeremiah viii. 20th verse, "The harvest is past, the summer is ended, and we are not saved." The sermons, which were earnest and eloquent, were listened to with rapt attention. The musical service was brightly appropriate, and in the evening the Choir was augmented by members of the other Protestant Churches. Miss M'Comb presided at the organ. The services were continued on the following evening, when the Rev. G. J. Slipper, the popular pastor of the congregation, occupied the pulpit, and delivered a very appropriate address.

Templepatrick. — Harvest Thanksgiving Service was held on Sunday even ing, 20th October, at 6-30 o'clock. The Meeting-house was decorated as usual, and, notwithstanding that the weather was very unfavourable, a large congregation assembled which taxed the capacity of the Church. Rev. D. J. Williams, of Killinchy, preached an appropriate and decidedly helpful sermon ; and Mr. H. Moat, Belfast, sang "The Golden Pathway" (Gray) and "For ever with the Lord" (Gounod). Miss Getty presided at the organ. The collection was excellent.

Unity Guild.—The opening meeting of the new session took place on Wednesday, 16th Oct., in Central Hall, when Rev. G. L. Phelps presided over a good attendance. The attraction of the evening was a lantern lecture, entitled "Mr. Punch here, there, and everywhere," illustrated by over 70 slides taken from the pages of the national mirth-maker referred to, which, covering as they did periods from the time of the immortal John Leech to the present day work of Mr. Bernard Partridge, were much appreciated. The manuscript, supplied from the office of the journal in question, was read in a very able manner by the Rev. J. Worthington, B.A., who entered fully into the spirit of the performance. The lantern was, as usual, in the capable hands of Mr. George J. Hill. The November meeting will be held in Mountpottinger School-room on the 20th of that month, when Mr. J. H. Gilliland will open a discussion on "The Land and Social Problems."

* *

"Start some kind word on its travels. There is no telling where the good it may do will stop."

Echoes.

We print this paragraph under the head of *Echoes*, but we trust it contains a sound that comes straight to us and that it has therefore lost nothing by reason of deflection from some opposing surface. The newspapers inform us that Prince Lichnowsky, who has been appointed German Ambassador to Great Britain, has expressed in an interview his great pleasure at the prospect of his mission to London. He does not believe that he will be able all at once to bring about a complete understanding, but he does believe in the possibility of an agreement on all Anglo-German questions. He regards the strength of the German fleet as being less than that of the British fleet, and says that nobody in Germany disputes that that superior strength is a vital necessity for Great Britain. As to limitation of naval armaments, he pointed out that that matter does not come within the practical scope of a diplomatic programme, but he did not say that it was theoretically impossible. Tension in Germany caused by the German view of British attitudes and speeches, and let us add, some newspapers, was, he thought, greatly slackening. His business in London would be to work for an understanding, and to prevent and obviate friction and ill-will. That is a tremendous business to have in hand. We trust he will succeed. We wish him well and God-speed. It is a great matter when peoples try to understand each other.

* *

A hobby is one of the absolute necessities for a man or woman who would live long and happily and usefully. It really does not make so very much difference what kind of hobby it is—books, chickens, flowers, pictures, or any one of a hundred things that might be named—if it really interests you and takes you periodically out of the humdrum life of your every day occupation, it will prove a blessing to you past all your power of reckoning. It is our hobbies that keep us fresh and young and interested. One of the saddest sights of life is to see a man or woman coming on to old age, dropping the activities of life and sitting with folded hands with nothing to be interested in. And a hobby might have kept them busy and interested up to the very end.

* *

Just a hundred years ago, says Julia Chesson in the *Book Monthly*, some children were looking forward eagerly to the appearance of a book which had been promised them by their father's friend, Wilhelm Grimm. They had been told that he was making a book of fairy tales, and when at last it arrived their delight in it was so great that, in the words of their father, Joseph Gores, the book could not be taken from their hands. Thus, from the very start, children claimed as their own the now famous *Kinder und Hausmarchen* (Children and Household Tales) collected by the Brothers Grimm. But, the writer goes on to point out it would be no exaggeration to say that the whole world of "grown-ups," as well as children, had been waiting for such a book, and not only the friends of Grimm in the German School of Romanticism. For no reliable collection, up to that time had been made of German folk-tales, and so no one could read or study them in their entirety. Therefore, that first instalment in its green covers, and gilded edges, which was quietly published in the year 1812, was really an epoch in the literary world for both the student and the child, to whom a new book was far more of an event then than now, when children's books are so cheap and so numerous.

* *

Undoubtedly, says the American Unitarian Advance, the enterprise at Winnipeg is the greatest and most significant missionary undertaking that we have ever entered upon. A new empire is in the process of making in North-West Canada. It is a section of phenomenal growth dominated by a sober earnestness of enterprise that is singularly impressive. One dare not prophesy what two decades will do for this new country; but if we Unitarians are to do anything that shall count as it ought to count to put the

religion of the future where it ought to stand in this empire of to-morrow, the responsibility is sternly ours to make the beginnings of our enterprise in its chief city spaciously commanding, large-minded, generous-spirited, strongly assertive, and nobly compelling. In such fields we cannot afford to dawdle, and we are glad that the American Unitarian Association (which works here in co-operation with the British and Foreign Unitarian Association) is giving good heed to its opportunities. Mr. Westwood, who now assumes charge of the work in Winnipeg, is a man well chosen for such an enterprise. He has pluck and daring, and he has peculiar gifts well tested by searching experience which commend him to this work. It is the business of the whole denomination to make sure that these gifts are not handicapped by inadequate equipment.

* *

"Honour to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low."

—*Longfellow.*

MARRIAGE.

DICK—CLELAND.—On Sunday, November 3rd, 1912, in the Non-Subscribing Presbyterian Church, York Street, Belfast, by the Rev. Alexander Osborne Ashworth, Senior Minister, Thomas Joseph, son of the late Joseph Dick, and the late Annie Dick, to Isabella, third daughter of the late Robert Cleland, of Creevycarnonnan, Crossgar, Co. Down.

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